ASTERY OF LIFE 990 Delusions and Riches, by the Rev. Dr. D.

Riches, by the Rev. Dr. Day.

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PULPIT AND PEW, Their Relationship, by the Rev. Dr. Day.

L. Mauze.

CHRISTLIKE COURAGE, Spirit, by the Rev. Mr. Du

Spirit, by the

REFLECTIONS OF THE PASTORS ON VARIOUS TOPICS.

The man who reads the best literature, who sits on the mountain tops with
severe and sages, will easily push away from him any temptation to spend his me over the cheap trush of the gutter or the daughill."- The Reverend Doctor .

destroy his fellows about him is unworthy of the name of Christian."-The . Reverend O. H. Duggias.

friends, all earthly goods may be lost, but if the soul maintain a steadfast faith • a and have a confident assurance of immortality and eternal life through Jesus •

Christ, it is rich indeed."-The Reverend Doctor A. M. Billingsley. God is not the universe. God is not the sum total of chances about us. God • not an abstraction. God is not an idea. God by Father."-The Reverend C. .

The pulpit must be manued by men of good moral qualities. It is the religion . that a man lives that gives ring and power to the religion that he preaches. The . hief reason why the pulpit has no more power is because there is too much devil . schind it."-The Reverend J. Layton Mause.

The recent eye-opener in the Municipal Assembly bribery case ought to arouse • each loyal citizen to a consciousness of his personal guilt in permitting such men • too often to be at the heart of public affairs. It may be a disease which is com- • m in all our cities, but its presence lies at the door of the manhood of our 🕹 -The Reverend Josephus Stephan. "When riches master the man, rather than man the riches, what it delusion is

-The Reverend Doctor John W. Day,

DOCTOR JOHN W. DAY

Points to the Delusion Witnessed When Riches Master the Man.

The Reverend Disctor John W. Day, pas-ter of the Church of the Messian, preached yesterday morning on "The Mastery of Life, basing his theme or John vi. 6. 8; "Lord, to whom shall we go?" Thom heat

tor of the Charch of the Messam, presched yesterday morning on "The Mastery of Life," basing his theme on John vi . 8. "Lord, to whom shall we go? Thou hust "Lord, to whom shall we go? Thou hust the words of eternal life." He said, in part: "There is no hesitation omone commonscible men about accepting the mastery of those who in any field have proved their mastery. No false pride no independence, no liking for freedom, stands in the way of the man who wants to know how to do a thing, and who just himself under another man who can show him. A man would be very slily to fly off in a plane because the person shom he asked to teach him really took the right to do so. A youth would deserve to fall in any trade or hashoes he essayed to learn if he got offended because he way told what to do and made to feel that however much he might know about other things his only path to wisdom in this matter was to own firmself a tool except for his willingness to learn, and take his place, and he glad of the chance to find out how to be the man for it.

"The story of St. Christopher is the purable of every life. He went about the world serving the strongest master, taking arms in the cause of the must powerful klogs, and as fast as one was beaten he ioned himself to the victor in the hope at last to find the greatest King in the world. That is the history of every advancement. A missician is proud to put himself under the direction of a master in his art. He is named and known by his subjection more than by his independence. So a painter studies the old master, and lets ho provincial vanity hinder him from acquiring what a foreign teacher can give bester than any one at home. What would be thought of the patriotism that kept a citizen from taking any lesson, or owning any superiority among men of experience shroad? It night be applauded by the thoughtless, whose self-impertance is fed by such home devotion; but surely the full-clous who desire the best to he jealous where it is got, and to put a Chinese wall of Feolia pride aro

with the attainments of others. Such strength, whether in a mation, a city or o man, marke uself down to the botten, leyel.

"In this great business of living and getting the mastery of life, there is no common-scase person who pretends to dispensivith some notion of what it is that gives the mastery of life, and who does not put before himself some example to emulate it is idle to pretend that this relation is outgrown. Think how true it is of wenith. It may not be a sordid and selfish masters that wealth confers. Its control may extend in the widest, most beneficent, direction, Yet its limit is clear. To rely on that mastery alone is to put a golden chain about one's ankles. Without some higher mastery wealth masters life by contracting life rather than by developing it. When the riches what a defusion is wilnessed! All around are mocking reminders of futility. The things meany cannot buy—how indictions they make a dependence on money alone. Elegance without taste, honors but not honor, flatiery but not self-respect, and buy how there have are some of the things which show the sear some of the things

ry aishe. Elegance without taste, honors but not honor, flattery but not self-respect, att but not honor, flattery but not self-respect, att but not honor, flattery but now it, comforts but not love, these are some of the things which show the limits of this mastery. It may ward off death, but one day comes a death before which a mother who has the world at her feet is as crushed with her loss as is her sister whose baby may have starved in her lan. Those who think of riches as conferring the mastery of life are generally those who have known both wealth and life are the last to think that the power of the one is in any complete way the mastery of the other.

"Look through other realms of mastery and you see a similar limit. Ambition and the power to rule men, honors and high office, show how little their superiority amounts to if there is no other regard. How many great careers are vitiated as examples by their subjection to low aims outside their greatness. He that ruleth a city, the proverb says, is below him that ruleth his own spirit. Education itself, considered as merely intellectual training, is not enough, high as is its authority. Who would dare a word which could reflect upon education as a means to master life? Yet it may sharpen the intellect for a bad cause as well as for a good one. Its tendency is to beget a love for the good it learns, but it cannot be relied on to do this invariably.

"To study will not make a man good any

learns, but it cannot be relied on to do this invariably. To study will not make a man good any more than to add figures rapidly will make him honest. The brighest and most correct student in a class in effices at the Elmira Reformatory was finally sent to Sing Sing as an incorrigible. He knew, but there was wanting in him the impulse to do the right. And in any rank of life is

Heart Beats

that are too fast or too slow, too strong or too weak, are not the kind that come from a healthy heart. Remember, every heart that pains, flutters, palpitates, skips beats, and every heart that causes fainting spells, shortness of breath or smothering, is weak or diseased, and cannot keep the blood circulating at its normal rate.

"My heart was very weak and kept skipping beats until it missed from one to three beats a minute. Well knowing what the result would be if this trouble was not stopped, I began taking
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bottles brought the heart action
to its normal condition."
D. D. Holm,
Huntington, Ind.

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ON THE MASTERY OF LIFE.

SETORS ON VANOUS TOPICS

OF THE CONTROL OF THE CONT

THE REVEREND J. LAYTON MAUZE, Pastor Central Presbyterian Church,

such mastery by which Christ said, 'Re of good cheer, I have overcome the world,' that makes the world keep hold of his guiding hand and own in him the way, the truth, the life. Men care less and less for metaphysical ascriptions and theoretic honors, and dogmatic praises—what they care for and will care for in Christ is his mastery of life. What all men must agree in is the central fact that Christ conquered life and death and brought them into subjection to eternal life. He mastered life—even at its end he mastered it—and he did it so as to make men hope as never before to master it themselves, and try as never before to master it themselves, and try as never before to do so. 'Show us the Christ and it sufficeth us,' is still the cry of men of evry creed. Lord, to whom shall we so? Thou hast the words of eternal life,' becomes the conclusion of the matter to every one who simply faces the life of Christ as it were. So to own him as master is the higher exercise of freedom."

PHILOSOPHY OF PAUL IN PREACHING AT CORINTH

The Reverend C. H. Patton Talks Interestingly of "The Deep Things of God."

Things of God.

The Reverend C. H. Patton, in the First Congregational Church yesterday morning, chose as the text of his sermon I Corintzians ii, 10: "But unto us God hath revealed them through the spirit; for the spirit searcheth all things, yea, the deep things of God." He said, in part:

"The preaching of the Apostle Paul at Corinth had been criticised as lacking in the treatment of the deeper themes of religion, such as would attract the philosophical taste of the Greeks. In the passage before us he answers this criticism by stating that he has a philosophy for those filted by maturity and spiritual symmathy to receive it; that it is the profoundest of all philosophies being the very wisdom of God.' In his search for truth he feels that his spirit has come under the instruction of the dayne spirit, who, having searched out the deep things of God.' her research to ceive it; that it is the profoundest of all philosophies, being the very wisdom of God. In his search for truth he feels that his spirit has come under the instruction of the divine spirit, who, having searched out the divine spirit, who, having searched them unto him. A more profoundly philosophical claim certainly could not be made. And the influence of Paul upon the thought of the world to-day is sufficient evidence that his claim was not an empty one. In our time the objection to the gaspel teaching is exactly the reverse of what it was in Corinth. To-day men object not because it teaches too anch. It is foolishness, they claim, to talk about knowing the deep things of God. The Belgian writer, Maeterlinck, who is in such voque of late, has written a play called. The Bible, in which he represents a company of blind men and women from an asylum led into the forest under the guidance of an aged and infirm priest, who is eventually found dead in their midst. The sorry plight of the blind is portrayed in a startingly vivid and impressive manner, as only a great genius like Maeterlinck could do it. The art of the play, however, is directed by a very subtle symbolism to suggesting the plight of the human race in its quest after truth under the guidance of a dead church. It is typical of not a little of the thinking of our time. Many seekers after ultimate truth will say in the words of Frowning. Each faculty tasked to perceive him has gained an abyss where a dewdrop was asked.

"St. Paul's words cover both criticisms, the ancient and the modern, by disclosing the basis and the process of revelation. It all depends upon our way of conceiving God. There are two conceptions rife in the world which lead to opposite conclusions as to the certainty and completeness of cur knowledge of divine things. One

bilicity. The muddy stream may be very shallow.

"If the pulpit wishes to convince the pew, and make the pew feel and act, it must tixelf first be convinced, feel and act. Fire must first be in the bones before force can be in the voice. Sons of thunder are giants of faith. The sermon must syring from a believing and loving heart, rather than from a cold intellectual head.

"Fourth, the pulpit owes the pew generalship. To run the complicated machinery of the average modern church requires the skill of a master mechanic. A man who is a fallure in business or the professions is apt to be a more dismal fallure as a minister. The pulpit owes the pew something more than plety and book learning, viz. common sense, business sagacity, executive ability.

"The pulpit must combine the paster with the prescher."

"The pulpit must combine the pastor with the preacher. The pulpit must come near the pew. To do this the preacher must become a 'bouse-to-house' going pastor. The ruluit should identify itself with the pew. The pulpit must know the pew before it can preach with appropriateness. The sermon should be inspired by a personal conversation rather than draw from books. "The pulpit should visit the pew as circumstances may demand. A minister's first duty is his study; any time over and above that required there may be given pastoral visiting. Life is too short and time too precious to be spent in nursing soreheads." The pulpit must combine the pastor with

DEFINES THE SCIENCE OF SPIRITUAL VICTORY.

Doctor McKittrick Would Have Men Turn Away From Evils of Life.

Doctor McKittrick Would Have

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FATHER FILLS THE

PULPIT OF HIS SON.

The Reverend S. W. Crutcher Preaches of Preservation and Deliverance.

Deliverance.

The Reverend S. W. Crutcher of Harrisonville. Mo., father of the pastor, filled the patient of the Compton Heights Christian Church yesterday morning. His text was taken from Geneds xlv. 7: "And God sent me before you to preserve you, a posterity in the earth, and to save your lives by a great deliverance." Mr. Crutcher said:

"The most beautiful of all Old Testament stories is that of Joseph. It ought to be told and retold by fathers and mothers, by Sunday-school teachers and preachers until every child would know it by heart, and could repeat from memory the main incidents of this life, so full of ups and downs, of trials and persecutions. And yet we are told that whether in prosperity or in adversity, God was with him, and Joseph nev-

versity, God was with him, and Joseph never forzet God. I want to notice first this story and then to run a parallel between the story of Joseph the son of Jacob and of Jesus the son of God.

"When Joseph was a lad of 17 years he had a remarkable dream prophetic of his family upon him. That the sun, moon and stars made obelsance to him, and that the sheaves of his brothers as they tolled in the harvest field made their obelsance to his sheaf was so simple in its meaning. his sheaf was so simple in its meaning that the brothers said, when he went to visit them as they followed the flocks and herds. Behold the dreamer cometh; come now, therefore, and let us siay him and now, therefore, and let us siay him and cast him into some pit, and we will say some evil beast hath devoured him and we will see what will become of his dreams."

"Our Lord boldly admitted to Pliate that he came to found a kingdom. The Jews delivered him to the Romans and had him put to death. Their mocking and scourging and crucifying brought to pass the prophecy of Jesus. He was born to die. They fulfilled the scriptures when they condemned him." 'Had they known this, they would not have crucified the Lord of Glory.' The very means adopted by the enamies of Joseph and of Jesus brought to fulfillment the prophetic dreams of the boy Joseph and the sayings of Jesus to Pliate as to his kingdom.

"If God be for us, who can be against

Joseph and the sayings of Jesus to Fliate as to his kingdom.

"If God be for us, who can be against us." I have told you that the greatest man that has lived since the birth of Jesus was Saul of Tarsus, and he spent four veirs of his life in Jail, and now we see that Joseph was a stave to an Egyptian master, and that because of his purity of life he spent at least two years in a jail in Egypt. From these trials Joseph came forth to ride in the next chariot to Pharaoh, and from the cross and tomb our Lord came forth on that holy morn to ascend to his Father. One was a temporal, the other a spiritual, savior. The prophecies and the scriptures were fulfilled, and the enemies were the instruments of fulfillment; hence the text. God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance."



THE RAVEREND DOCTOR W. J. MCKITTRICK, Pastor First Presbyterian Church.

pulseless recognition of his divine person and work or such faith in a heavenly man work or such faith of the such of righteousness, but it can be accomplished by letting the spirit of Christ spread out all through us and san absolute surrender to our Lord's lordship, that shall keep us so close to the back of our likeal and allow it to bind as an absolute surrender to our Lord's lordship, that shall keep us so close to the back of our likeal and allow it to bind as the back of our likeal and allow it to bind as the back of our likeal and allow it to bind in such blessed captivity. that the silnar shall be taken out of a multitude of temptations and we shall fight forward with the lay low and fightling from how and the lawer one, but it is the divine life that keep low and fightling from how and fightling from how and the lower one, but it is the divine life that lower one, but it is the divine life that lower one, but it is the divine life that lower one, but it is the divine life that lower one, but it is the divine life that lower one, but it is the divine life that lower one, but it is the divine life that lower one, but it is the divine life that lower one, but it is the divine life that lower one, but it is the divine life that lower one, but it is the divine life that lower lower divine life that lower lower than the comparison of the life that lower low

Don't Grab at Shadows

If you do, you will surely lose substances. Don't try this thing and that thing and every other thing you see advertised as a cough medicine. Don't waste time chasing shadows!

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